

to us. Let us remember man was created in God's likeness, and place ourselves before him in humility and obedience to his will, as was the creator's perfect plan for us. In so doing this divine element within the soul will revive. He will recognize our relation to our dear heavenly Father. He will grow in his image. Not for a day, not for a year, but for all time. If we improve our opportunities we will become more and more Christ-like until at last at the feet of the blessed Lord we will bow in eternal worship, adoration and praise.

Hudson, Iowa.

LAY SERMON

S. H. YEATER, M. D.

Be not deceived, God is not mocked. Gal. 6:7.

May a man follow his impulses? Yes. Any or all of them? Yes. But he must remember that impulses are seeds that will grow and develop, and bring forth of their own kind; that thoughts bring forth deeds, which may become crimes. Gratify one impulse and it breeds two of the same kind, or cultivate a bad one and reap a worse. Cultivate a good one and reap a better one. Such is the law of reproduction wherever we find it. Sow the wind and you reap the whirlwind. Sow to the flesh and of the flesh you reap corruption, i. e., give attention to those things that have the elements of decay and death in them, and, in the end, sooner or later, you have nothing but rottenness, or corruption. Sow to the Spirit, to that which has the elements or germ's life in it, and "reap life everlasting," or life increasing.

A boy may fool his father or some one else when he sows yellowdock seed instead of buckwheat, but he does not fool God. That is, he can by no manner of means induce the soil and light and heat to bring forth for him a crop of buckwheat from the seed which he has sown. No, not even tho he repent in tears and pray for it most earnestly, for "God is not mocked." Whatsoever a man soweth that shall he also reap. The question then is not whether he may sow one thing or the other, but whether as a result of it, he may harvest fruit of a different kind from that which he sowed. Whether the man, who thru effort and deprivation, sows good wheat in his field may not have to gather tares at harvest time, while he that sowed tares gathers the wheat. "He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him." "Do all to the glory of God." Yes, a man may sow dock and beggarlice seed to the glory of God, but as a necessary result, unless some one more prudent than he, feeds him, he starves to death "to the glory of God."

"That shall he (the man who sows)

also reap." Do we see that verified in our observations of life around us today? No, we are gregarious animals, we live in herds, or society. The good of society is the good for everybody, while the bad or evils of society are shared alike by all. The man who says "all things are good," at seed time sows cheat, or that which costs him nothing, relying all the time on the efforts and self-sacrifice of some one else to sow good wheat, for he well knows that cheat will not do for food. So we see it all about us in society, some sow the good yet must share equally of the evils, while they who sow naught but evil seem to be having the larger share of the good. Ah, now we begin to see the Christ and the Christian. It is he who sows "good seed in the field" and yet is willing to take of the bad, in order that the other man may have bread to eat and not starve, that's not justice, it's love. It is Christ-like to persistently and self-sacrificingly do good and share willingly the results with him who, yielding to his evil impulses, does bad. But who is it that likes to do, continually, those things that yield no good results, but rather bad, and yet be willing to reap the benefits of other men's labors? Let each one answer for himself.

You ask, what then shall I sow? That which you want to reap: such things as, if all men sowed would bring a harvest of good. But if I do sow good seed some one else will sow the bad and I'll be obliged to share the good with the bad any how. Why not sow that which is easiest, that which costs the least effort and no sacrifice? Would I not in the end fare just as well or better? Grant it. But does that make all of life to you? What about the kind of character that it makes for you? Characters grow, and are the result of that which we put into our own lives. That is the real harvest of all our sowing character, and verily, "whatsoever a man soweth that shall he also reap." So God ordains it. Let no man say, I don't know what kind of fruit this seed that I am planting will bring forth; nor softly hope it may not be bad. He does know or may know, for no man ever planted a grape seed, but some one had the grape to test its quality. "Be not deceived."

"Whatsoever is, is right," says some one. Yes. It is all right for a man to gather figs off of thistles, but before he can do so, some man must put them there. God never did and never will grow figs on thistles. He never did and never will give any man a crop of Baldwin or Grimes' golden apples who insists that it will do just as well to plant and cultivate crab apple trees as any other kind. Some man moved by the spirit of Christ may pity him and share his good, budded fruit with him, or he

may steal the good fruit from his wiser and more thoughtful neighbor, and so may have his want supplied, (for we all want the best,) otherwise he must eat crab apples or do without till he dies. Supplication to God will never bring good deeds out of an evil mind, nor kind words out of an envious heart. "As a man thinketh in his heart so is he." Do we ever stop to consider that very much of the good and the happiness of life comes to us not of our own merit, but thru the kindly thoughts of some one else? And on the other hand, that by our thoughtless or impulsive actions, much grief and sorrow is added to the cup of some one else, who deserves better things? "Render to every man his dues." That's justice. "Be kindly affectioned one to another; in honor preferring one another . . . Render to no man evil for evil." That's Christian, that's love. There are times when we would all rather have it than justice. Take this question: If all men were doing just as I am would society become better and the people happier?

WALKING WITH GOD

GEO. S. GRIM

The Bible has a good deal to say about how men should walk, the sum of which is that they should walk uprightly. Much is said about walking before God, and walking in the light of the Lord. When Abram was ninety years old God commanded him thus. "Walk before me and be thou perfect." Isaiah says "Let us walk in the light of the Lord." The Psalmist says "No good thing will he withhold from them that walk uprightly." And St. Paul writes and tells of the reward of those "who walk not after the flesh, but after the Spirit." In addition to what the Lord says that how men should walk, we know that men and women are characterized and known by their walk thru life. From their walk we decide whether they are as they should be, whether they are kind or hard-hearted, whether you can trust them or not, whether they are a help or a hindrance to the cause of God. It is no small matter for a man or woman to walk uprightly. In fact it is the greatest and most responsible thing that a human being can do. Walking upright is more than is often taken into the account thru the every day occurrence of even men that wish to set an example. It is necessary that a person is upright in the dealings and transactions of life, but the great and important secret of the whole matter is to be prompted by upright thoughts, motives, feelings, and expressions. The greatest responsibility rests and depends upon the condition of affairs in the inner man, so much so that it will come out thru the social relations of intercourse and that it will establish itself as an evident fact. A per-